

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END; HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the N.Y. Christian Messenger & Philad. Universalist.
UNIVERSALISM DISCUSSED.

To Mr. Abel C. Thomas—Letter 4.

Philadelphia, March 7th, 1834.
Dear Sir—The pages of the Bible are so teeming with the doctrine, that some of our brethren in their inquiries, and are punished in the future state of being, that in my former letters I have cited passages not because I judged them to be the most conclusive, but because providentially my eye was turned upon them at the opening of the book.

Frequently the simple quotation of Scripture, if it be understood in its plain and obvious meaning, is sufficient proof of a position; and commentary and criticism are added to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration. For instance, these propositions, 'there is one God, and one Mediator between God and man'—and these shall go away into everlasting punishment; are so simple and conclusive, that no one but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God, none but a Romanist will demand criticism to show that there is no other Mediator than the Lord Jesus Christ; and one but a Universalist will demand comment to establish the doctrine of the everlasting punishment of the wicked.

That there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning, is readily granted. Especially has our beloved brother Paul also, according to the wisdom given unto him—written unto you—some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction; not only in time, as you admit, but during everlasting ages.

That the kingdom of God sometimes denotes the church in the world, consisting of all professors of the true religion together with their children, is true; but it also signifies that domain of God in glory which is called heaven. Now if none can enter the kingdom of God in the world without being born of the Spirit, surely none can enter the kingdom of glory without first having experienced a spiritual renovation.

There was a just man who perished in his righteousness, from the steamboat William Miller, the other day; and the righteous perished daily, from the earth, when they die; but surely Christ did not intend, that 'whosoever believeth in him should not perish' from a steamboat, or from the face of the earth.—Believers as well as unbelievers perish from earth by heat, cold, fire, water, and all procuring causes of the dissolution of soul and body. To perish, therefore, does not in every instance signify to suffer endless punishment; but when one is threatened with perdition as an evil the very opposite of everlasting life, that perishing does mean nothing else but everlasting death.

Paul speaks of the dying of the just man which is his perishing from the earth, as falling asleep in Christ—and says, that if there be no resurrection, 'then they also which are fallen asleep in Christ are perished.' 1 Cor. xv. 18. Now if to perish means nothing more than dying, then you would make Paul say, that if there is no resurrection, they who have fallen asleep, i. e. died in Christ, have perished. Paul was not wont thus to trifle by repeating truisms. He speaks of a perdition that might succeed natural death.

When Christ foretold, that he should die, at believers should not perish, he referred to the 'perdition of ungodly men,' 1 Peter iii. 7, which is to succeed 'the day of judgment;' and which will fulfill the predictions of Scripture, that 'the hypocrite's soul shall perish;' (Job viii. 13,) that the 'fire of the wicked shall perish,' while the righteous shall be in everlasting remembrance; (Ps. cxii. 6, 10,) that he who speaks lies shall perish; (Prov. x. 9,) and that any other persons 'shall utterly perish in their own corruption.' Now if the perishing here denoted, means nothing but natural death, then the righteous and the wicked, and all mankind alike are to perish in corruption, and to experience the perdition of their hopes and expectations.

That the everlasting life which believers all experience in a 'future immortal existence,' is begun in this world, and that every true believer now hath it, is a glorious truth. All who have believed, and they alone, are passed from death unto life, and to know God and Jesus Christ aright, not only because, but so far as spiritually knowing is concerned, is a part, an incipient portion, of the everlasting. Because, however, believers have the promise and experience of everlasting life, begun here, and to be perpetual forever in a future state of existence, it does not follow that they who believe not have eternal life at all. Nor is it true, that everlasting life is confined to the present world, because all believers have it here.—In the other hand, the very words teach us, as nearly as language can speak, that the hope of spiritual living commenced in this world, shall be continued so long as the immortal objects of it shall endure.

The power of working miracles did follow any that believed the gospel in the first age of the Christian Church; but the Savior never promised that all believers, who shall escape damnation should be thus endowed. He had said, 'these signs shall always follow every one who believeth,' your mode of explaining away the declaration, 'he that believeth not shall be damned,' would have been useless.

If the destroying of him who hardeneth his neck, means nothing but 'that death was inevitable,' then we may read Proverbs xxix. 1, in this manner, 'he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy; and all other persons shall be destroyed likewise; but perhaps not suddenly; for all, of every name and character, the best and the worst, will find that death is inevitable. This mode of explaining Scripture would make every threatening and denunciation of evil lose its force, because it would then bear equally against all men who must die. Such a result, no doubt, many desire; for thus the law would lose all its penal sanctions, and the righteous and the wicked would be both equally saved and damned together.

God is able, popularly speaking, it is true, to do many things which he will never do; but when he exhorted his disciples 'to fear him, which is able to destroy both soul and body in hell,' we must think, that the destruction did not mean merely natural death; and that other people who are not his disciples have quite as much reason as they to fear the same doom; especially when he is pursuing his discourse said, 'Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.' Matt. x. 32, 33. To be denied disowned and rejected of Christ before his Father in heaven, as not worthy of him, nor of his society, is a constituent part of the endless punishment which is elsewhere called the damnation of hell. Can you think, sir, that it would consist with universal salvation for Christ to disown or deny any one, before his Father and his angels, saying, as he has said he will to the unwise virgins, 'I know you not!'—Matt. xxv. 12.

The world is in some sense Christ's kingdom; and so is the Church in the world;—and out of either of these kingdoms of God, the tares may be gathered to be burned.—Their having been in the visible kingdom of God, without serving him in conformity with their opportunities, will render the flames of the furnace into which they shall be cast more intense. You say, 'Be it noticed also, that whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy.' How can this agree with your doctrine of the final holiness and happiness of all mankind in a future state? That which ceases to exist, has no existence any where; and of course, when the Lord 'having saved the people out of the land of Egypt afterwards destroyed them that believed not,' (Jude 5) they ceased to exist; they were annihilated; and yet agreeably to your teaching they were made finally holy and happy. If this is true, then your final state of blessedness is affirmed of that which is not; and your heaven must be a non-entity.

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The passages which you have cited or may cite to prove that all mankind shall experience final and everlasting reconciliation to God in a state of holy happiness, I propose to consider in some future letter. At present I will be content with remarking, that when the Sacred Scriptures are correctly translated and interpreted no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two seemingly opposite passages agree in sentiment, it is manifest, that we mistranslate, or misinterpret or misunderstand either one or both of them. The system of divine revelation, whether by the constitution of the human mind, divine providence or the written oracles of the Most High is one grand, harmonious whole.

In further proof of the punishment of some sinners after the present life, I refer you to a few additional portions of the Bible. Of Christ it was said by Moses, 'every soul which will not hear that prophet, shall be destroyed from among the people.' Acts iii. 23. If this meant natural death, then all who hear and all who hear not, that Prophet, die, and are destroyed without distinction. If a violent death, or death by famine, or pestilence, was threatened, all who heard not that prophet were not thus destroyed either from the Hebrew Church, or from the earth.

'When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.'—Ps. cxii. 7. If you say that this destruction refers wholly to this life, then the wicked and righteous fare alike; while the text evidently was intended to show, that when it shall be well with the latter, it shall be ill with the former. Such attempts to prove, that being destroyed forever is nothing more than the natural death appointed for all men, I fear will come under the condemnation of Malachi ii. 17, in which place it is written, 'Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied him? When ye say, every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judgment?' If there are, or ever have been, people on earth to whom these words are applicable, I mean no personal disrespect when I say, they must be to those who deny any future judgment and perdition of ungodly men. 'Yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; [or rather, the just by faith shall live,] but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' Heb. x. 37—39. Here perdition is contrasted with the saving of the soul; and evidently means the not saving or the loss of it; concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?'—

To you and all our readers, I would say, 'Enter ye in at the strait gate; for wide is the gate and broad his way that leadeth to destruction, and many there be which go

in thereat: because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.' Matt. vii. 13, 14. Remembering 'that it is as far from your house to mine, as from mine to yours,' I continue yours, with the best wishes,
EZRA STILES ELY.

To Mr. E. S. Ely.—Letter 4.

Philadelphia, March 15, 1834.

Dear Sir—There can be no doubt that, in some cases, the quotation of Scripture, 'if it be understood in its plain and obvious meaning,' is sufficient proof of a position. But in the discussion of the all-important question before us, something more than the simple citation of the written testimony will be required. We may multiply quotations from the Bible—but if we make no attempt to show their bearing on the matter in hand, our labor will be in vain; and we would respectively be justified, in the light of all equitable rules of argumentation, were we severally to refrain from offering a word of comment on the passages so quoted.

The second paragraph of your letter, is, in my judgment, very exceptionable. Suppose that, in my previous communication, I had written as follows: 'These propositions, "there is one God and one Mediator between God and man, the man Christ Jesus who gave himself a ransom for all men to be testified in due time," and "It pleased the Father by him to reconcile all things to himself"—are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God; none but a Trinitarian will need criticism to show that God is indivisible one, and Jesus Christ a man; and none but a Partialist will demand comment to establish the reconciliation of all things." If I have penned a paragraph like the foregoing, you would most probably have proceeded to inform me, that Trinitarians believe God to be essentially one; that in their view Jesus Christ was both God and man, by hypostatical union; and that they do not suppose the reconciliation of all things to contradict the everlasting punishment of the wicked. And you would have closed the merited rebuke, by cautioning me against using language which might be retorted.

Now be it remembered, that Universalists most sincerely believe all that the Bible says about everlasting punishment. We have ever held, (and I am happy in being enabled to adopt your own language,) 'that when the Sacred Scriptures are correctly translated and interpreted, no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two seemingly opposite passages agree in sentiment, it is manifest that we mistranslate, or misinterpret, or misunderstand either one or both of them. The system of Divine Revelation, whether by the constitution of the human mind, Divine providence, or the written oracles of the Most High is one grand harmonious whole.'

There is another item in your second paragraph, which demands a passing notice.—You say, that 'commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration.' From the connexion in which this sentence occurs, the intimation is obvious, that in your opinion, the Atheist, the Romanist, and the Universalist, are equally desirous to 'believe a different doctrine from that taught in the Bible. If there was either argument or propriety in such imputations, no good reason could be assigned why either of us should not resort to them. Why should you class the Universalist with the Atheist and the Romanist—I might with equal propriety and civility, class the Presbyterian with the Pantheist and the Mormonite. But what argument would this procedure furnish?—Nothing farther, than that I was willing to disregard the injunctions of the charity that thinketh no evil, in order to perpetuate the prejudices of sectarianism.

I do respectfully assure you, that Universalists have no desire to believe a different doctrine from that taught by the Holy Spirit of inspiration.' We solemnly believe that the Holy Scriptures most unequivocally teach the doctrine of the final reconciliation of all things. Nothing that we can imagine would be more desirable, and for nothing better do we wish. And if we feel disposed to consult 'commentary and criticism,' in elucidation of the truth of heaven, we must consult the works of your own commentators and critics. You do not suppose that they desired to believe what the Holy Spirit had not revealed—nor can you, with any plausibility, charge the Universalist with such a desire, when the energies of his mind are devoted to an examination of the word of God; and when he calls to his aid the commentaries and criticisms of Lightfoot, Pearce, Whitby, Horne, Macknight, and others, whose piety will not be called in question.

You readily grant, that 'there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written.' Then why find fault with me for consulting the connexion of the passages by you cited in a former letter? Will you allege that it is because those passages, 'in their plain and obvious meaning,' teach the doctrine of 'endless punishment?' Give me leave to state that, in relation to many of the passages you have quoted, the best orthodox critics and commentators the world has ever produced, are decidedly against you. But aside from all this, I remark, that, with the exception of some of the purposely disconnected writings of Solomon every portion of the Bible should be considered with especial reference to the connexion in which it stands.

In quoting part of a sentence in Matt. xxv, 'these shall go away into everlasting punishment,' you intimate that this declaration, 'if it be understood in its plain and obvious meaning,' is sufficient proof of endless punishment. It may be sufficient proof to convince your own mind—but you are not writing to convince yourself, nor indeed to convince any one who is already convinced. In

order to convince me and the thousands of Universalists who read our letters, you should have proceeded to show when and where the judgment spoken of in Matt. xxv, and xxv was to take place; and you should also have brought into view the circumstances by which the discourse commencing Matt. xxiv, 4, was elicited. I hope you will attend to this suggestion.

Speaking of those who wrest the Scriptures 'unto their own destruction,' you remark, 'not only in time, as you admit, but during everlasting ages.'—Of this you have not furnished a word of proof. You have not yet attempted to show that the phrase kingdom of God, in John iii. 3, 'signifies that domain of God in glory which is called heaven.' On a re-examination of your remarks, you will discover that your argument is predicated on your opinion. I have not supposed that any one can enjoy the beatitude of heaven without a spiritual renovation. I suppose, however, that they who do not enter the Gospel kingdom in this world, will be eternally wretched in the next—which remains to be proved.

That 'believers as well as unbelievers perish from the earth by heat, cold, fire, water,' &c. is most true—but I do not find it written that believers thus perish because of their sins. The testimony of our Lord, in Luke xiii. 5, affords some light on this subject. Jesus was told of certain Galileans whose blood Pilate had mingled with their sacrifices; and he took the opportunity to say, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise [in like manner] perish.' Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish.' If Jesus had intended to teach endless punishment, he surely would not have introduced the cases with especial reference to which he added the solemn warning above noticed. He spoke of perishing likewise, in case of impenitence—and there he left the matter, without so much as hinting at a retribution in the future world.

It is true, that in John iii. 16, perishing is placed in opposition to the possession of everlasting life—but you have not quoted a single passage in proof that the Scriptures speak of everlasting life in reference to the immortal existence. You say, indeed, that 'the very words teach as clearly as language speak, that the holy, spiritual living commenced in this world, shall be continued so long as the immortal subjects of it shall endure'—but you cannot reasonably expect that I should thence infer the doctrine of endless punishment. If you are correct in this matter, you can easily furnish 'the law and testimony' as vouchers. I beg of you to address the passages in which the phrase in question is supposed to confirm your view of the subject. You admit that the believer hath everlasting life—but is it thence to be inferred that a part of mankind shall suffer endless punishment?

I think your citation of 1 Cor. xv. 18, was unfortunate for the position you have taken in relation to the meaning of the word perish. You think that Paul there 'speaks of a perdition that might succeed natural death.' In this case we ought to read, that if there be no resurrection, then they also which are fallen asleep in Christ are eternally damned! Surely the premises do not justify this appalling conclusion. In my judgment, Paul intended to say, that if Christ was not risen, there was no ground to hope that even those who had fallen asleep in Christ would ever be raised from the dead.

As to the 'perdition of ungodly men,' 2 Peter, iii. 7, and 'the day of judgment' mentioned in connexion therewith, I may simply remark, that the future reference of the latter phrase remains to be proved. And as to the perishing of the hypocrite's hope, Job viii. 13, and of the desire of the wicked, Ps. cxii. 6, this does not establish the endless punishment; either of the hypocrite himself or of the wicked. The additional verses you have cited, in which the word perish happens to occur, need not be specially noticed. You might quote scores of equally irrelevant passages.

The connexion of Mark xvi. 16, is very explicit.—'These signs shall follow them that believe.' If you confine those signs to the age of miracles, to the same age the particular condemnation spoken of must also be confined.

You have not correctly understood my remarks on Proverbs xxix. 1. And yet I see not how you could have misapprehended my meaning. I quoted Prov. vi. 15, and 2 Chron. xxxvi. 16, 17, (in which passages phraseology similar to the language of the text occurs) in order to show that premature natural death was the declared consequence of iniquity, according to the representation of Solomon. Your remark, that, 'all, of every name and character, the best and the worst, will find that death is inevitable,' has no bearing on the question. To place this matter in its proper light, we should remember that David and Solomon considered long life a blessing attendant on righteousness. 'With long life will I satisfy him, and show him my salvation.' Ps. xci. 16. 'The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth.' Ps. xli. 2. Of wisdom it was said, 'Length of days is in her right hand.' Prov. iii. 16. 'Hear, O my son, receive my sayings, and the years of thy life shall be many.' Prov. iv. 10. Indeed, the first commandment with promise, had the blessing annexed, 'that thy days may be long in the land.' I might fill a column with similar proofs.—Now in opposition to length of days as the promised reward of righteousness, premature death, or destruction from the earth, is spoken of as the consequence of iniquity.—Your insinuation that Universalists desire the law to lose its penal sanctions, passes for no more than it is worth.

In relation to what our Savior said about confessing or denying him, it should be noticed, that the object of his discourse, of which that was a constituent part, was to

strengthen and encourage his disciples in the performance of the duty assigned them. They were to go forth and preach the Gospel of the kingdom. They would encounter much opposition and persecution—but they were still to be faithful. They were not to be ashamed of or deny their Master. In case they denied him, he would deny them—if they were ashamed of him, he would be ashamed of them. 'Whosoever therefore shall be ashamed of me and my words in this sinful and adulterous generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.'—Mark viii. 38, ix. 1. [Compare Matt. xvi. 27, 28, xxiv. 29—34.] These passages are parallel with Matt. x. 32, 33; and fully explain the time when the denial was to take place, and where. It was at that time he would say to the x. 32, 33, 'I know you not.' Matt. xxv. 12. Earnestly request you to avoid assuming that the coming of the Son of man, so frequently spoken of by our Lord, is a yet future event. In Matt. x. 23, from which chapter you have quoted two verses about denying or confessing the Master, Jesus said to his disciples, 'When they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.' And then follow the instructions before referred to.

In commenting on my remarks on the parable of the tares, you do not attempt to show that I erred in relation to the time signified by the phrase end of the world; and you proceed at once to assume that the furnace spoken of is in the immortal state of existence. Prove this point, and I will yield the argument.

When I said, that 'whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy,' I had in view your supposition that the destruction of soul and body belonged to a future state. When the body ceases to exist as such, it ceases as such to suffer or enjoy; and if the spirit as such be destroyed, as a spirit it can neither suffer nor enjoy. When the Lord, 'having saved the people out of the land of Egypt, afterwards destroyed them that believed not,' they were simply destroyed as men in the flesh—they were taken away from the earth—but what has this to do with a future state of existence? If you can prove that they were destroyed in a future state, then I will acknowledge that they were annihilated—and in this event, it would be as foolish in you to assert their endless punishment, as in me to affirm their final holiness and happiness.

These remarks will equally apply to Ps. cxii. 7, which you quote. If you insist that the being destroyed forever there spoken of, refers to the future state, you must be understood to teach the annihilation, and not the endless punishment of the wicked. I might refer you to Ezek. xiii. 22, with no less impropriety than you can me to Malachi, ii. 17.

As to Acts iii. 23, I remark that Peter must not be misunderstood—to attach a meaning to the language of Moses that Moses never intended to convey. If you are disposed, you may consult Deut. xviii. 15—20. I ask you to quote a single passage from all that was communicated to Moses at Horeb, in which anything like future punishment is so much as clearly intimated. To destroy a man from among the people, plainly signifies no more than to cut him off from the land of the living. (See Lev. xviii. 29.)

Heb. x. 37—39. That 'perdition is here contrasted with the saving of the soul,' is certainly true; and I freely allow that it 'evidently means the not saving or the loss of it,' concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?' The latter quotation is from Mark viii. 36. But do you seriously suppose that the word soul here used signifies more than natural life? In the verse preceding, precisely the same original word is twice used, and is translated life in both cases. So also in Matt. xvi. 25, though in verse 26, as in the text above, it is rendered soul. The plain meaning is, 'what shall it profit a man if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?'—So PEARCE, CLARKE, and others.

You have cited Matt. vii. 13, 14, without comment. Why is this so? I knew that passage was in the Bible before I saw it in your letter. I will acknowledge that you are right and I am wrong, if you will prove, 1st. That the destruction there mentioned signifies endless punishment; and 2d. That the life there spoken of is the blessedness of immortality.

I regret that you have not deemed it expedient to notice the passages by me cited in my last letter, with the comments thereon, in proof of the final holiness and happiness of all mankind. You promise, however, to attend to them in some future communication—but it appears to me that it would be well for us respectively to finish our work as we proceed. Whatever course you may think proper to pursue, I shall continue, as opportunity presents, to furnish the Divine testimony in proof of the eventual blessedness in Christ of the whole human family.

1 Cor. xv. 22, 'For as in Adam all die, even so in Christ shall all be made alive.'—By dying in Adam, I understand dying in the mortal constitution of the first man, who was of the earth, earthy—and by being made alive in Christ, I understand a resurrection from the dead in the image of the Lord from heaven.

That the death in Adam is a natural death, you will admit—and that the chapter in which the text occurs, treats of a resurrection into an immortal existence will not be disputed.

The word all in the latter clause of the sentence, is co-extensive in the signification with the word all in the first clause. As many as die in Adam, will be made alive in Christ—for the declaration is, 'even so.'

If it be objected that all do not die in Adam, inasmuch as Enoch and Elijah were translated, I reply, 1st. They must have undergone a change equivalent to death; and

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDNER, APRIL 4, 1834.

The following is the net amount of postage which accrued at the offices named below, in 1833, viz:

Portland,	5195 67,	Bangor,	3473 45
Hallowell,	1477 40,	Augusta,	1438 12
Bath,	1122 57,	Gardiner,	1020 02
Eastport,	1101 78,	Saco,	1016 83

THE ICE. The ice left the Kennebec at and below this place on Tuesday night last.

Albert Smith, Esq. has been re-nominated to the Senate as Marshal of Maine. Gen. Joseph Sewall has been nominated as Collector of Customs for the port of Bath; the office which Gov. King now holds.

STATE OF MAINE.

BY THE GOVERNOR,
A PROCLAMATION,
For a Day of Public Fasting and Prayer.

As the Sovereign Ruler of the Universe, who holds in his hands the destinies both of nations and of individuals, has made us, notwithstanding our ingratitude, the objects of his care and protection, it is highly becoming in us, to set apart a day at the opening of the year, to humble ourselves before God; confessing our past transgressions, and beseeching him to continue to us his unrequited blessings.

In conformity therefore, with a venerable usage, and by the advice of the Executive Council, I do appoint **THURSDAY the tenth day of April** next, to be observed as the **ANNUAL FAST**. Let us on that day, with contrite hearts, confess our transgressions, and with unfeigned humility seek forgiveness through the mediation of our Savior. Let us with fervent supplications entreat the Author of all good, that he would bless us in the events of the coming year, and crown the successive seasons with abundance—that he would confirm the union and perpetuate the prosperity of these States and suffer no designs formed against them to prevail—that he would continue to prosper the civil and religious institutions, by which he has dignified and blessed us among the nations of the earth—that he would smile upon our Colleges and Schools, and prosper the efforts that are making for moral and intellectual improvement—that he would lead all that are entrusted with authority, to discharge the duties committed to them with fidelity; and those who are "set for the defence of the Gospel," to exemplify by their lives the religion they profess—and above all, that he would hasten the happy period, when wars shall cease to the ends of the earth, and all men shall cheerfully bow to the sceptre of the Prince of Peace.

And the People of this State are requested on the day of the appointed Fast, to suspend all unnecessary labor and recreation.

GIVEN AT THE COUNCIL CHAMBER in AUGUSTA, this eighth day of March, in the year of our Lord one thousand eight hundred and thirty-four, and in the fifty eighth year of the Independence of the United States of America.

ROBERT P. DUNLAP,
By the Governor,
ROSCOE G. GREENE, Sec'y of State.

The packet ship Rhone, at New York, brings advices from the Continent to the 15th of Feb. ten days later than before received. From London the dates are to the 11th of Feb. Mr. O'Connell had demanded an investigation, by the House of Commons, of the charge against Mr. Shiel. The result of the demand is not stated.

The Gazette de France of the 15th inst. has this paragraph, of painful interest to Americans.

"Gen. Lafayette is still confined by serious illness. He does not leave his bed, and his physicians forbid all but his intimate friends to enter his apartment."

Miguel had addressed a letter to Pedro, announcing the death of their sister; but it was not opened—the Regent refusing to hold any communication with the usurper.

Nothing of importance doing in the French Chambers.

A body of Polish refugees who had been sent out from France, lately made an unsuccessful attempt, with such Italians as they could get to join them, to make themselves masters of a fortress in Savoy. Orders had been given to expel them from the Swiss territory.

Several arrests had taken place in Rome. The last despatches from the Court of St. Petersburg give such positive assurance of a continuance of peace that a reduction of the army is talked of in the higher circles.

The London Courier states that an insurrection had broken out among the workmen of the extensive calico printing establishments in the neighborhood of Glasgow. It was produced by their attempting to compel their employers to give them more wages, in consequence of which the latter employed new hands, which so enraged them that they resorted to open violence to drive them out. Troops had been marched from Edinburgh to protect the establishments.

The Duke of Wellington has been installed Chancellor of the University of Oxford. It is stated that he pronounced his Latin addresses in a most excellent and impressive manner.

Latest from Portugal.—Capt. Taylor of the brig Maria Theresa, which arrived here yesterday from St. Ubes, states that the day before he sailed (Feb. 20th) an express arrived from Lisbon with an account of a battle between the two contending forces, in which Don Miguel was defeated with a great loss. This caused a great rejoicing, and a general illumination of the town took place the same night. Fears had been apprehended of an attack, but at the departure of the Maria Theresa, they had entirely subsided.—*Boston Gazette.*

RICE GARLAND, Esq. an opponent of the administration, has been elected to Congress from Louisiana, to supply the place occasioned by the resignation of Judge Bullard.

Daring Theft at the Boston Post Office.—On the night of the 10th or 11th inst. a package of letters from New-Orleans was stolen from a shelf in the Post Office in this city, by an Irish boy about 14 years of age, employed in the Courier Office, when he came into the Post Office with his mail papers at night. One of the letters, directed to Messrs. S. & M. Allen & Co. Brokers, containing \$8000 in U. S. Bank notes of \$1000 each, was opened by the boy, who states that he was opened by the money has been recovered, with the exception of about \$15. The boy gave \$6000 to a brother, and \$985 was found in possession of his mother, and the other \$1000 he left at the Branch Bank, where he called on Saturday to have it exchanged for small bills, being alarmed at some inquiries made of him. His mother and brother state that the boy assured them that he had found the money, and they had examined the newspaper from day to day expecting to see the loss advertised.

Interpretation of Motives.—There is no word or action but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion; and all things as they are taken. To construe an action well, is but a pleasing and profitable deceit to myself; but to misconstrue a good thing, is a treble wrong, to myself, the action, and the author.—[Bishop Hall.

The Post Office package of letters from New Orleans, was examined before Judge Davis of the U. S. District Court, and committed for trial at the next term of the Court, May 15, in default of the bonds required for his appearance, \$4000. There was nothing elicited in the examination which could criminate in the slightest degree either his mother or brother, who, it is said, have always borne good characters.—*Bos. Pat.*

A Retreat.—On Monday afternoon, as a carman was harnessing his horse in the rear of 365, Monroe street, New York, the animal evinced a disposition to refuse the admission of the bits between his teeth. The carman struck him a blow over the head which caused him to "back up" against the door of the house, which not being fastened, immediately opened, and Bucephalus wheeled and walked in. The carman followed, and the horse retreated up stairs. The carman followed on, again, and the frightened animal retreated up a second pair of stairs, and entered the chamber, to the no small fright of five or six clever old ladies who were standing around the bed discussing the merits of a new bonnet which had just been brought in from the milliners. "Murder! what's that?" said one of them, as the animal poked his head round the corner of the high bed post—and smash went the new bonnet on the floor, while the ladies sprang to the farthest corner of the room. By this time the carman entered the room, and explained the whole affair. By the assistance of the neighbors, with ropes, &c. the animal was safely conducted down stairs.—[N. Y. Sun.

Rowland Stevenson.—After this gentleman had been three or four months in prison, under a judgment obtained by Ex-Sheriff Parkers for debt, his bail was reduced from \$80,000 to \$40,000, for which sum security was given by generous individuals in this city, and Mr. Stevenson was permitted the use of the jail liberties. On Saturday last, his bail-bonds were cancelled, and he set at full liberty, by virtue of a decision of the Supreme Court in answer to an application made by him for a discharge. We understand it is his intention to return shortly to England.—[N. Y. Jour. Com.

The United States Army, as now constituted, comprises 6,412 men, viz. dragoons 393; artillery 1,783; infantry 3,255; recruits and unattached soldiers 673. The whole number of recruits, including dragoons, from 1st January to 30th September, 1833, is 1,720.

Education.—It is computed that in the States south and west of New-York, there are more than a million of children, between the ages of one and fifteen, who attend no schools and are growing up without the simplest rudiments of an English education.—Out of 400,000 children in Pennsylvania, only 150,000 were at school in 1830. In New-Jersey, 11,700 children are destitute of the means of instruction, and 15,000 adults are unable to read. In Kentucky, out of 143,700 children between the ages of five and fifteen, in 1830 only 103,300 attended school!

Fate of Rum-sellers.—At Frankfort, since 1828, there have been 23 tavern keepers and retail grocers, of whom 22 failed in business, 22 became intemperate or had intemperate children; only six of the 33 have hitherto escaped ruin, two of which continued in the business but a short time, and four have yet their dangerous course to finish.

Of 102 persons who have kept the tavern in Kinderhook, N.Y. since 1790, the following is their fate; 56 became drunkards; 21 hard drinkers; 8 moderate drinkers; and 18 remained "sober men," but did not practice abstinence from ardent spirits.

Fire at Pittsburg.—On the morning of the 16th inst. the three story brick warehouse, corner of Market and Third streets, was discovered to be on fire, and the flames soon extended to the iron warehouse of Messrs. Lothrop & Co. Mr. Baile's loss of stock amounted to about \$14,000, of which only \$5000 was insured.

The Canadian Giant, well known as having exhibited himself in several countries of Europe and America, died at St. Jean des Chailions, about 50 miles below Quebec, on the 28th ult. His name was Modeste Malhot. His height was six feet four inches, and his weight 619 1-2 lbs. The coffin in which he was interred was three feet wide, and two feet and a half deep.

University of Maryland.—On Thursday last the annual commencement of the Medical Department of the University of Maryland was held, and the degree of M. D. conferred on fifty-two graduates.

The whole amount of gold produced from the several mines of the United States during the year 1832 has been calculated at \$1,250,000.

The peach and plum trees were in full bloom at Little Rock on the 25th February. The territory of Arkansas contains upwards of 40,000 inhabitants.

Bank of Maryland. The President of this Bank, which has stopt payment, has published a notice in the Baltimore papers pledging his whole private property of every description to meet any deficiencies which the Bank shall not be able to meet.

The British army at this moment amounts to 109,000 men of all ranks and kinds, scattered over the world, occupying 144 stations! 20,000 of these are paid by the East India Company. Greece contains 800,000 inhabitants, 200,000 are islanders. The army consists of 8,450 men.

Heavy Rains.—The Tallahassee Floridian states, that during the recent rains, a barrel standing in the open air was filled with rain water in 48 hours. This occurred in three different places, twenty miles apart from each other.

The steamboat Little Rock, on her way from Little Rock to Fort Gibson, ran on a snag, and was obliged to be run on a sand beach, where she sank. All the passengers were saved. Her cargo was valued at from 40 to 50,000 dollars. She had on board several tons of freight for the use of the U. S. dragoons at Fort Gibson.

A Fat Office.—The nett amount of the postage received by government from the office at Fryville, Mass. for the year ending March 31, 1833, is \$00.75.

On the 1st inst. a disturbance, which resulted in a serious riot, broke out among the students of the University of Alabama. The dwelling of the President was attacked, the windows of the Professors broken in, and several fire-arms discharged. We did not learn that personal injury was sustained by any of the parties, nor does our informant know the particular cause of the disturbance, or in what manner it was quelled.—[Mobile Commercial Register.

There has been a net income from the Town Farm in Stow, for the year ending March 1, 1834, of \$314.50, after paying the interest upon the money which the Farm cost, the salary of the superintendent, and other expenses incident to the establishment. Three years since, there was a balance against the town of \$492 17. [Concord Yeoman.

Schr. "Bethel" was launched on Saturday at 9 o'clock. On her head is a very good likeness of the Rev. Mr. Taylor—and on her stern an excellent representation of the Bethel and the seaman just coming out after the services, also a distant view of the shipping at the wharves.

The venerable Ex-President Madison has entered upon his eighty-fourth year. He was born on the 16th March, 1751.

The Supreme Court of the United States, after a session of sixty-six days, has adjourned, having, during its session, decided 79 cases, and leaving a docket of 41 cases—in fact, the Court disposed of every case ready for trial.

Old Iron Sides.—We understand, says the Mercantile Journal, from a source entitled to confidence, that the Board of Navy Commissioners, have issued orders that the old head which is a perfectly plain one, be replaced on the "Constitution," and that her stern be also finished in a plain manner.

The Bank of Maryland, which has just failed, had \$800,000 in specie deposits, \$700,000 notes in circulation, and owes the Union Bank \$500,000.

An act has been passed by the legislature for the abolition of lotteries in Virginia. By the provisions of the act, no new lotteries are to be authorized; and the sale of lottery tickets is to be wholly discontinued on the 1st of January 1840.

Temperance.—The inhabitants of Newburyport on Tuesday last, in a full town meeting, voted by a large majority, to direct the selectmen, and to request the County Commissioners, not to grant any licenses to retailers in that town, the ensuing year.

We learn from the Philadelphia papers, that the holders of 16,000 shares out of 30,000 of Girard Bank stock, have entered their names in favor of relinquishing the government deposits. The Directors had previously agreed to abide by the decision of the stockholders.

The East Milburn Post-Office has been discontinued by order of the Post-Master General.

Appointment.

The Editor's appointment to preach in Pittston is the 4th Sunday in this month.

MARRIED.

In Wayne, by Rev. Mr. Fuller of Winthrop, Mr. Seth Maxim 2d, to Miss Mary Ann Lewis.

In Hallowell, by Rev. Robert Low, Mr. Rowland Freeman of Milo, to Miss Harriet L. Day.

In Fairfield, Mr. George Kendall to Miss Louisa Hunt.

In Vassalborough, Mr. Luther M. Williams to Miss Jane F. Hamlen.

In Biddeford Mr. King C. Hooper to Miss Mary C. Hooper.

In Prospect, Mr. James B. Crockett to Miss Nancy Fletcher.

In Union, Mr. Levi Morse Jr. to Miss Eliza Daniels.

In Monroe, Mr. Josiah Frost to Mrs. Eliza Woodman.

In Edgecomb, Mr. Simon Pool to Miss Mary Burnham.

In West Cambridge, Mass. Mr. Jacob N. Wate, of Hallowell, Me. to Miss Elizabeth W. Richardson.

In Augusta Stephen A. Berry to Miss Mary L. Pratt.

In Bangor, Mr. Wm. J. Smith, to Miss Mary Jordan.

In Hampden, Mr. Joshua W. McGill of Bangor, to Miss Ellen J. Patton.

In Houlton, Mr. Simon Fogg, Jr. to Miss Hannah W. Kensington.

In Portland, Mr. Jacob Mills, jr. to Miss Harriet Rose.

DIED.

In Bowdoin on the 28th ult. Hepzibeth, daughter of J. Jacques, Esq. aged 13 years—an amiable, interesting and dutiful child.

In Eastport, Col. George Peck, aged 97, an officer of the Revolution.

In Lincolnville, Mrs. Mary, wife of Capt. Daniel Lunt aged 31.

In Framingham, Mr. James M. Palmer, formerly of Hollis, Me. aged 25.

In Readfield, Amelia Malvina, youngest daughter of Benjamin Carr Jr. aged 17 months.

In Biddeford, Mr. Jesse Tarbox, aged 59.

In Bangor, on March 26 Mrs. Deborah Jones, aged 24 years.

In Frankfort, March 21, after an illness of 7 hours, Mrs. Olive, wife of Mr. Edward Stafford, aged 37 years.

In Castine, after a lingering illness, Capt. Samuel Hayden, aged 82, a half pay officer in his Britannic Majesty's 1st Regiment, 1st Battalion of Roger's King's Rangers.

In Cumberland, Mrs. Sarah Greely, widow of the late Eliphaz Greely, aged 90 years.

In Kennebec, Mr. Benjamin Smith, Esq. aged 57.

At sea, on board ship Girard, on her passage from New Orleans to Greenock, Capt. John L. Rich, of Harpell, master of said ship, aged 32.

In Brunswick, Mrs. Alice relict of Rev. Joseph McKee, first President of Bowdoin College. She survived her husband 26 years, dying at the age of 76 years.

In Mobile, Capt. Daniel Davis, of Portland, Me. master of the brig Alton, aged 31.

In Castine, Mr. Thomas J. Whiting, aged 37.

In Saco, Mrs. Rebecca Harvey, aged 82.

In North Berwick, Mr. John Billings, aged 91.

In Boston, Alexander Young, Esq.—for many years one of the editors and publishers of the New England, Palladium, aged 66.

Universalist Books.

LIFE of Murray.
Streeter's Hymn Book.
Eternal Hell Torments Overthrown.
Familiar Conversations by Rev. R. Streeter.
For sale by Wm. PALMER.

Paige's New Work.

B. B. MUSSEY has just published "Selection from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment," by LECCY R. PATER, Pastor of the first Universalist Society in Cambridge.

For all orders for the above work address to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

Maine Register, for 1834.

JUST published and for sale at the Gardiner Book-store by
WM. PALMER.

LIST of LETTERS remaining in the Post Office at Gardiner, Me. April 1, 1834.

Mary Jane Averill	William H. Jewett
Ann Adams	Widow Jane Kimball
Rachel W. Averill	Luther W. Kimball
Wm. Bray	Lovisa Knox
Desiah B. Bess	Lydia Loring
Isaac S. Brown	Luke Lutes
Samuel Blaisdell	Thomas K. Lord
Daniel G. Baker	John Merz
Dean Cobb	Edward McCanna
George W. Cobb	John Mellus
R. Carr	Stephen Merrill
Nathaniel Colcord	George Maxwell
Hartson P. Crowell	Cynthia Ann McCurdy 2.
Samuel Clay	Lease Page
Harriet Collins	Mary Potter
Emmie H. Collins	Robert Richardson
Thomas Daney	Charles H. Rundlett
Josiah Dill	David F. Ring
Amni Dennison	Reuel Rice
Betsey Eastman	A Small
Wm. F. Elder	Samuel Springer
Wm. T. Estes	Elizabeth Snow
Samuel Fletcher	Irene Stevens
E. P. Farria	James Shaw
Amasa Fitch	Robert Sager
Benjamin Field 2d	Naum Spear
Thomas Corwell	Elizabeth Shaw
F. Gag	
Nathae	
Henry	
H. F.	
Reube	
David	
J. H. Hinkley	
Greenleaf Holmes	Charles Wells
Josiah Haskell	Olivia Woolcock
Daniel Hunt, Jr.	Elizabeth Wooce.
James H. Jones	

SETH GAY, P. M.

CHAISE—For Sale.

THE editor of this paper has one of *Olin's best* Western Chaises, which cost him two hundred and twenty five dollars. It is every way as good now, as when he purchased it—with the exception, perhaps, of the leather in the top and harness, which owing to ordinary exposure, may not be altogether equal to new. The Chaise being of the *first rate* work and style is richly worth \$60 more than the common kind of new Chaises. But having little use for it, and for the sake of the money, he will sacrifice it for \$75 upon it and put it down at \$150. Any good person wishing for a first rate article, may have it for this sum. "Call and see"—as the merchants say.

March 21. 12 WILLIAM A. DREW.

Prints—New Style.

WATERSON, PRAY & CO.

OFFER for sale, by the package or piece, an extensive assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and beautiful. Also, an assortment of colored Cambrics; likewise, printed Quilting and Britannia Handkerchiefs, by the case.

Printers of newspapers in the New England States, who insert the above, with this notice, once a week, for six weeks inside, shall be paid on presentation of their bills.

6w13

A good bargain to be had.

FOR SALE, situated in the flourishing village of Freedom, a House LOT, containing about 100 square rods of land, with a two story House 24ft. by 40, partly finished, and a Barn thereon.

Also, situated three-quarters of a mile from the village, 25 acres of excellent Wood Land, the trees tall and handsome.

This flourishing village is situated on the high lands between the Kennebec and Penobscot rivers—15 miles from Belfast. Here is a living stream of pure water flowing through the village, on which mills and other machinery are already in operation—and room for more of most any kind. Here the mechanic may find a sure foundation for the time to come. The cabinet maker will find a ready sale for his furniture; for the industrious farmers are continually giving their daughters—whose cheeks blossom with the beauty of health, like the rose of Sharon or the lily of the valley—in marriage—Here the mechanic may have a water privilege which "never tires"—Here the honest attorney might make a stand with no envious brother near to startle him from his dream of high ambition and future renown—On these high lands the eye may enjoy an expansive view, in every direction, of hills and mountains ever crowned with verdure—in their season—Here is none of the fever and ague of the south, which first shakes and then burns up the enjoyment of life—but on the contrary, our temperate inhabitants live on without knowing hardly what sickness is—that paleness that is seen among those who live in large villages, to us is almost unknown.

Ye enterprising young men of the craft—it is high time for you to awake to the privileges that your own State presents for your acceptance—tell me, ye whose eyes roam abroad for greater advantages, if ye seek that we have not among ourselves—awake then I look about you, ye whose eyes are not blinded by the "Ohio fever," and you will find privileges enough, without leaving "your own, your native land."

The above premises may be had cheap for cash in part and approved credit. For further information inquire of JOSIAH CURTIS, Esq. of Freedom, or EBENEZER STEVENS of Montville, by person or letter (post paid).

6w13

The New-Yorker.

UNDER this title, a new Literary Journal, of the largest imperial size, was issued by the subscribers on Saturday, the 22d of March. Its leading features are as follows:

"THE NEW-YORKER" is equal in size and execution to any of the literary weeklies of this city, and at the same time afforded at a much lower rate than the cheapest of them. It will combine more completely than any of its immediate rivals the distinguishing characteristics of a literary journal with those of

an *Illustrated Magazine*, original Tales, Essays, Poems, &c. with selections from the whole range of English and American periodical literature.

II. *General Intelligence*—comprising the current News of the Day, foreign and domestic, whether civil or political—carefully analyzed, however, the least semblance of partisan bias in politics, and confined strictly to the presentation of a general and impartial account of the movements of all parties whatever, without discrimination and without the exhibition of personal preference.

Should their journal receive the approbation and the support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its literary character and general interest at least equal to those of its contemporaries; and, whatever may be the measure of their encouragement, they confidently assert that it shall be excelled by few in *quantity* of matter, or in the variety, and originality of its contents.

H. GREELEY & CO.

New-York, March 22, 1834.

Conditions.—The New Yorker is published every Saturday morning, on a large imperial sheet, containing twenty-four wide and closely printed columns, at Two Dollars per annum, payable in advance. If delayed till the end of the second quarter, 50 cents will be added.

Any person procuring six subscribers and forwarding \$10 free of postage, will be entitled to the remainder for his trouble, and in the same proportion for a larger number. Companies entering in a remittance will be supplied on the same terms.

Postmasters, Booksellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby assured that they shall in all cases receive the highest remuneration which the low price of our paper will enable us to give.

Subscriptions received at the Gardiner Book-store by Wm. PALMER.

"I WOULD NOT LIVE ALWAYS," &c.—Job.
 "I would not live always;" this world has no home,
 No pleasures to cheer me wherever I roam,
 No joys it can offer are worthy my care,
 Though off at a distance the prospect seems fair,
 "I would not live always;" affliction and woe,
 Pain, sorrow and grief attend mortals below;
 Temptations assail and perplexities rise,
 To win my affections from God in the skies.
 "I would not live always;" for Jesus has bled,
 To ransom my soul, when in trespasses dead—
 To Him let all praise, power and glory be given,
 By mortals on earth and bright seraphs in heav'n.
 How cheering the thought, when life's troubles are o'er,
 With Jesus my Savior to reign evermore,
 O! with rapture I'd pass through Jordan's cold flood,
 Forever to live in the presence of God.

TO MY BOY.

Frederick, 'tis Sabbath day, my love,
 Hang up thy little drum;
 Lay by the sword and rocking horse
 And to thy mother come.
 Nay, put aside that pretty whip,
 Nor so unwilling be;
 But come, and let thy playthings rest,
 And sit awhile with me.
 See'st thou the church on yonder green?
 And people gathering there?
 They do not now division seek—
 They meet for holy prayer.
 And God, who dwells between the sky,
 Sends from his throne above
 Blessings upon these humble souls
 Who worship him in love.
 He gives thee every thing thou hast,
 Life, health, and friends, and food;
 Wilt thou not love his holy day?
 And love a God so good?
 Now look abroad on yonder scene:
 The air is still and sweet,
 There is the green and waving grass
 So soft beneath thy feet.
 And here 's the tree above thy head,
 And here thou hast played,
 And heard the pretty birds sing out
 Their morning serenade.
 And is not this a lovely world,
 So sweet, so fair, so bright?
 The sun how glorious in the morn—
 The moon, how mild at night.
 The twinkling stars, that gladden down
 Upon yon streamlet clear,
 And shine upon the awful deep,
 That rolls its billows near.
 And Frederick—God did make it all—
 And yonder little bird,
 And glorious sun, and earth, and sea,
 Exist but by his word.
 Then come and fold thy willing hands,
 Let no wild thoughts intrude,
 But thank thy God for all his good,
 In cheerful gratitude.
 And ne'er again my darling boy,
 Indulge in foolish play,
 And break upon the sacred calm
 Of God's own Sabbath day.

[From the Universalist.]

THE CONVERT'S EXPERIENCE.

From early life I had been acquainted with Loiza M.— She was an amiable, interesting companion; a young woman of good mind, which had been well cultivated by the hand of education. She was an only child, and was brought up in tenderness by her parents. Her mother was a member of a partialist church, and felt much anxiety for her future welfare. That nothing might be wanting on her part to save her daughter from impending ruin, Mrs. M. used frequently to introduce to Loiza's notice, the subject of religion. But the views of God, which were presented to Loiza's mind, were dark and appalling. Though she feared she could not love; yet she shrank not from the contemplation of his character. Such were the descriptions given, and the requirements enjoined, that she could not choose the christian's path—to her it seemed rugged and difficult. And when her mother spoke of the joys of heaven and the great difficulty in arriving there, she would wonder who could be saved.

I was obliged to leave the village of H. where Loiza resided, at the time she was 18 years of age. The summer following, a revival was 'got up' in that place, and a friend wrote me, that Loiza was among the converts.

Four years after my departure, I proposed to return to the pleasant town of H.— I anticipated much pleasure from the society of my former associates, and felt an ardent desire to see Loiza. An unpleasant sensation came over me when I reflected upon her situation and feelings. I had seen many who had drank of the waters of condemnation; and found, as characteristic of them all, a settled reserve—a moroseness of disposition, and an estrangement from those winning graces so peculiar to youthful innocence and intelligence. And such I pictured, would be the character and conduct of Loiza.

My anxiety to learn the history of my early friend, was so great, that as soon as civility would permit, I inquired after Loiza, and used as an apology, that I had learned, that four years before, she made a profession of partialism.

My friends informed me that she was married to the friend of her early choice; and resided but a short distance from them; that she did join the presbyterian church, but her opinions were changed, and both herself and husband were zealous members of the Universalist church in that place.

My surprise was great, and my joy unbounded. News so unexpected—so cheering, was like cold water to the thirsty soul. On the morrow I prepared to visit her, and easily found her dwelling. Loiza had heard of my arrival, and soon answered my summons, and bade me welcome to her fireside. There was a heavenly serenity in her countenance; and a placid smile that spoke the feelings of her heart. I inquired for her welfare, spake of the change in her views, and requested her to favor me with the reasons that induced her to change her religious faith. She readily complied, and I gave the reader her experience in her own words.

"The summer after you left our village, was one of continual religious excitement. It affected all classes. My companions and associates were all hastening to the anxious seats, and inviting me not to remain alone and sink to hell. Their warnings and exhortations produced sensations which I cannot describe, and I consented to attend the protracted meeting, and if possible to obtain religion. The preaching was of a terrific nature, calculated to inspire terror and awaken all the fears of the human heart. My friends urged me; the minister entreated; my mother advised—at last I took a seat with the anxious. Many and fervent were the prayers offered for me; and while others prayed, I wept. But no mortal can know what I endured. At meeting, I was

miserable; at home I was wretched. My slumbers were disturbed, and my days passed in misery and dread. I could not feel what others said they felt; and without this, I was told I must be lost, forever lost! Often have I prayed that God would close my eyes in death, for I had rather be summoned to the realities of the future, than be so long in suspense.

"But the darkest clouds will give place to a milder sky, and the most violent storm will spend itself, and be succeeded by a calm; so the human mind will, after a depression, restore itself to its accustomed level, and my mind became in a measure, calm and tranquil. This was observed by my friends, and I was told that this was conversion, that I had now got religion, and must immediately join the church. I hesitated! I felt different, it was true; but this could be accounted for without a supernatural agency. Our minister used his influence to induce me to join the church—he pronounced my conversion genuine, and pointed the danger of falling into the world, and being lost forever. Prompted by these considerations, I joined the church.

"But I was never happy! There was an awful uncertainty in all that I believed; the most worthy men in danger of damnation, and what could others expect? I was afraid that I had deceived myself, my neighbors, and my God! And if I had not, there was only a chance of salvation; the event was doubtful; the danger certain.

"About this time I gave myself to George T. and we were married. He was not a member of the church, though he was not opposed to its creed and was very regular in his attendance on public worship, and we might have lived happily, had my mind been settled on the subject of religion.

"One year after our marriage, I received some news which stung me to the very soul. If I had been told that my George had become a drunkard or a robber, I could not have felt worse. I heard that he had become a confirmed Universalist, and had united himself with the Universalist society in this place. I then thought my cup of misery was full; and in secret I gave vent to my tears. My imagination sketched before me the future condition and character of my husband. I thought all other vices would follow after the reception of such a doctrine, and concluded that in a few years our property would be gone, and that I should mourn over the treatment I should receive from an intemperate husband. When George came home, I told him what I had heard, and asked him if it was true. He told me that what I had heard was strictly correct; that his mind had long been made up, but he had said nothing to me because he knew that I was very much opposed to the doctrine. I said considerable to him, and uttered sentiments which should never drop from the lips of a wife. My husband's feelings were much wounded, yet he reproached me not, but rose and left the room. As soon as he was gone, my sorrow was great; I had wounded the feelings of one of the kindest of husbands; and I vowed with myself to do so no more; but while I resisted his opinions, I would allow him the quiet enjoyment of them.

"Soon after this, I was called to part with my father, who though a Presbyterian, did not belong to the church. Our minister alluded to the circumstance at the funeral, and said that he knew of no salvation for those who were beyond the pale of the church. Such words were like mildew to my heart; I knew that if my father was lost, there was no hope for me; and I nearly gave myself up to despair. This sermon shortened the days of my mother, for she was never well afterwards, and in four weeks from the day my father was buried, my mother died, and I knew what it was to be an orphan.

"Our minister being absent, I complied with the request of my husband, and the Rev. M. B. the Universalist clergyman, was invited to attend the funeral. I had never seen him, and his very name filled me with dread. When he came to the funeral, he spake in a tender consoling manner; in a manner very different from what I had expected. From our attachment to our parents, he taught us to learn the love of God; he presented the character of the Savior in a glorious light; we saw him at the tomb of Lazarus, with the weeping sisters; we saw him bringing to life the widow's son; and going about doing good; and in short, Mr. B. poured into my mind such consolation as I had never known before.

"Agreeably to the custom of our village, I attended Mr. B's church the next sabbath, to hear the funeral sermon. I went without prejudice, resolved to get all the good I could. In a fair, candid manner he proceeded; his words were clothed with solemnity, and when he closed, I could have responded 'it is truth.'

"Though I was pleased with this sermon, I had not the most distant idea of being a Universalist. I had many strong, and to me insurmountable objections to the doctrine; at my request, Mr. B. was invited to our house. I had before him my objections, and was astonished to see with what ease he removed them, and strengthened his opinions by an appeal to the Bible. The next Sunday found me in Mr. B's congregation; and the next Sunday, and the next, and after listening to his sermons on the extent of salvation, and the evidences that it would be enjoyed by all the family of Adam, I could no longer doubt; I was happy!!

"When I left the house convinced that God was the Savior of all men, all nature seemed changed: the heavens seemed to beam with gladness, and the earth to rejoice: the cattle upon the hills; the lambs skipping from pasture to pasture seemed to say, 'God is love.'

"I entered my dwelling,—every thing was changed; all was new; my Bible was no longer that dark, that sealed book: light beamed from its pages, and glory from its words. I read the promises with delight, and wondered that I had so long remained ignorant of them. I turned my Bible over, and found salvation, salvation, inscribed on its pages; and with confidence I took the cup of salvation, and shouted—'I know that my redeemer liveth.'"
 M. H. S.
 Hartford, Jan. 24th.

Ohio.—It has been stated that the present German population of Ohio is about 150,000, and rapidly increasing—of these 30,000 are voters. They are excellent citizens and farmers, many of them wealthy, and the majority are, or soon will be, independent men.

[From the 'Mother at Home.'] But few persons have obtained a more correct knowledge of human nature than Bonaparte; and but few have ever acquired such control over the human mind. It is said that there was once a formidable mob rioting in the streets of Paris, and carrying devastation wherever they went. One of his Generals was sent out with a body of infantry to disperse the mob. He read the riot act. They laughed at it. He threatened to fire upon them. They defied him. He opened upon them a fire with blank cartridges. As volley after volley was discharged and not a man fell, the mob laughed to scorn their impotent efforts. At last the general was compelled to load with ball. But by this time, the passions of the mob were so excited, and they had become so familiar with the harmless discharge of musketry, that they stood firm when the balls came. They were gradually prepared for it. A pitched battle was the result, and it was not till after an immense massacre, that the infuriated populace were dispersed.

At another time, when the ravages of a Perisian mob were scattering terror through the city, Bonaparte led on at a quick step several companies of artillery. Immediately upon arriving at the scene of devastation, the soldiers, retiring to the right and left, opened upon the riotous multitude, the formidable cannon. Not a word was said; not a moment of hesitation intervened; but at once the voice of Bonaparte was heard in the thunders of the artillery, and the compact mass of the multitude was ploughed through by the cannon ball. The mob, unprepared for such decisive measures, and terrified at the havoc, fled with the utmost precipitancy, in every direction. Then did he pour in the blank charges. Peel after peel thundered through the streets, adding to the consternation of the affrighted multitude, and in less than five minutes, scarce a solitary straggler was to be seen. Such were the measures which this extraordinary man adopted, and which gave him an ascendancy over the public mind almost unparalleled in the history of man. Some one afterwards suggested to him that it might have been more merciful, if he had tried the effect of the blank charges, and then, if necessary, had proceeded to extremities. But he very justly replied, that by such tardy measures, the mob would have had time to collect their courage, and many more would have fallen before they would have fled. The principle illustrated in this anecdote, is of universal application. Real benevolence prompts to decisive measures. The mother who first coaxes; then threatens; then pretends to punish; then punishes a little; is only making trouble for herself and sorrow for her family. But, on the other hand, if she promptly meets acts of disobedience, and with firmness, and inflicts necessary punishment, decidedly and at once, she is in the most effectual way, promoting her own happiness, and the best welfare of her child.

Important Discovery. We are informed by two gentlemen who lately passed through Syracuse, N. Y. that Mr. Avery, the proprietor of an extensive iron foundry in that place, has made a most important discovery in relation to the casting of iron. The best kind of earth used in foundries is, we believe, brought from Canada. Mr. Avery analyzed this earth, and found it to contain a certain proportion of blue clay. Following this up by a series of experiments, he discovered that if common fine sand was mixed with common blue clay, in the proportion of one-tenth part of clay to nine-tenths of sand, it would constitute the best possible composition for casting that he had ever used. Even the most delicate castings came out perfectly free from sand, and required no sort of cleaning by vitriol. He dismissed ten of his cleaners on the spot. Mr. Avery has taken out a patent for his discovery, and estimates that his new composition will make an immense saving in the expense of iron foundries—in the diminution of labor, the cheapness of sand, and the disuse of vitriol in the process of cleansing. [Brattleboro' Vt. Press.]

MICHIGAN.—A new State is rising up in the west. Michigan, but yesterday unheard of, except as a wilderness, is growing into importance, will soon rank as a state of the first magnitude for trade and population.—No inland country in the world can compare with it for facilities in navigation, and none according to its age, population and circumstances, has a greater trade. A number of steamboats and lake vessels are constantly plying in the trade with Mackinac, Detroit, Chicago and Ohio, and so long ago as 1821, the amount of its exports exceeded 53,000 dollars. Steamboats now ply between Detroit and Buffalo, carrying multitudes of settlers to the former place, and immense cargoes of produce back, which will eventually, when our communication with the lakes is completed, be brought to this city.

Situated as Michigan is, between the west, the south, and the east, and as we have remarked, with greater facilities for extensive inland water communication, than any other country on the globe, with a fertile soil, of which millions of acres are fit for the plough, with a healthful climate, and with a concurrence of circumstances inviting a northern population, which like the waves of the sea, is ceaselessly setting to its shores, it must soon rank high as a state. [Phil. Price Current.]

[From the Western Methodist.]

A GENEROUS ACT. On Saturday week before last, as the Rev. F. E. PITTS, of this city, was a passenger on board the steamboat Tobacco Plant, Captain Organ, a scene occurred, the description of which cannot fail to touch every generous heart. The boat was rounding to for the purpose of effecting a landing about 16 miles above Clarksville. The curvature in the course of the boat had made a proud swell in the water and a whirlpool near the wheel of the boat. The Rev. Mr. Pitts had just stepped out from breakfast upon the guards of the boat, with a segar in his mouth, and saw a child, about four years old, belonging to Mrs. Rama, Captain Organ's sister, playing on the guards. The child was suddenly precipitated into the boiling waves near the wheel of the boat. Without waiting to give an alarm or a thought to his own danger, Rev. Mr. Pitts plunged in after the child. As he struck the water, the child had sunk; and while he was somewhat embarrassed with his overcoat floating upon the waves, he watched the rising, caught the child as it came to the surface, and swam ashore with the senseless little sufferer, and had the happiness to see

its suspended vitality return, and to place it in the hands of its mother. Such was his possession of mind, that he kept his segar in his mouth until he reached the shore. The grateful feelings of friends at such a rescue may be imagined; they can never be described.

"Teach me to feel another's woe." There are few lessons taught mankind that convey so much, in so few words, as that above quoted. It embraces all that is kind, charitable, generous, wise and good—a volume could add no more. If we could only contemplate its importance, and follow the instructions to be derived from it, we should find the most tender sympathy for the welfare of man possess our hearts, and experiencing the feelings of cheerfulness in contributing to each other's good—of kindness to the afflicted—of mercy to the unwary—and of delicacy in condemning or censuring.

What might we not enjoy if such feelings were more general? With all our improvements, we seem to learn but little of kindness and forbearance but rather to study the art of condemning than that of reclaiming.

HYMEN was a beautiful youth of Athens, who for the love of a young virgin, disguised himself, and assisted at the Eleusinian rites; and at this time he, together with his beloved and divers other young ladies of that city, was surprised and carried off by pirates, who supposing him to be what he appeared, lodged him with his mistress. In the dead of the night when the robbers were all asleep, he rose and cut their throats. Thence making his way back to Athens, he bargained with her parents that he would restore to them their daughter and all her companions, if they would consent to their marriage;—which proving very happy, it became the custom to invoke the name of Hymen at all nuptials.

Soft words turn away anger.—The horse of a pious man, living in Massachusetts, happened to stray into the road, a neighbor of the man who owned the horse put him in pound. Meeting the owner soon after, he told him what he had done, and if I catch him in the road again," said he, "I'll do it again." "Neighbor," replied the other, "not long since, I looked out of my window in the night and I saw your cattle in my mowing ground, and I drove them out, and shut them in your yard; and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself.

Grand Committees. A delegation to consist of Three Hundred persons, are about to be sent from New-York to Washington, as a representation of the people of that city, and to exert all their influence to promote the adoption of some measure which will relieve the embarrassments under which the country now labors. A deputation of Seven hundred are about to leave Philadelphia, for the same purpose.—Boston Mer. Journal.

Education.—The New-York Mercantile Advertiser says, that all the children in the kingdom of Prussia, between 7 and 14 years of age, are in course of education, except about 11,000—(the whole number between those ages being 2,043,030)—while in the city of New-York, there are from 10,000 to 13,000, within the proper ages, who do not go to any school whatsoever; yet, where suffrage is universal, education ought to be. Prussia has a population of 12,726,000; the city of New-York a population of 170,000. The average of deaths yearly in Europe, out of a population of 210,000,000, is 5,256,000, which is equal to one fortieth of the whole: this, however, varies unequally between the north and the south. The former have but 1 death in 44, while the latter was 1 in 36. Out of 1,000,000 of inhabitants, the deaths amounted to 22,201 in the counties situated in the north of France, and 27,800 south of France; or a difference of 5,000—equal to 1 to 100 of the population.

PONDS AND LAKES. A writer in the Cincinnati Chronicle, notices "those exquisite sheets of water," called in Maine and New Hampshire, by the diminutive name of "Ponds," and remarks: "While we have exalted the names of our literary and moral institutions, we have degraded those of our natural objects. A school is an Academy or an Institute; an Academy a College, and a College an University. But a mountain is a hill, a lake a pond, and a River a creek or branch. The White hills (White Mountains) are higher than any mountain in Great Britain, and twice as high as Mount Vesuvius. Sebago pond in Maine, and Winnepesaukee pond in New Hampshire, are Lakes more than half as large as those of Constance and Geneva, and twenty times as large as the celebrated lakes of Cumberland and Westmoreland. Indeed this part of Maine and the adjacent part of New-Hampshire might with propriety be denominated the 'Country of the Lakes.' Long-Pond, in Bridgton, thirty miles from Portland, is of the same dimensions with the largest lakes of Cumberland and Westmoreland, (Ulswater and Windermere) each being ten miles long, and from one to two miles broad. The distinction between a pond and a lake is indefinite; a lake has a river or outlet running out of it, and a pond has no outlet."

Best preparation of Black Lead for cleaning stoves, &c.—Mix powder of black lead with a little common gin, or the dregs of red port wine, and lay it on the stove with a piece of linen rag; then with a clean, dry and close, but not too hard brush dipped in dried black lead powder, rub it till of a beautiful brightness. This will be found to produce a much finer and richer black varnish on the cast iron than either boiling the black lead with small beer and soap, or mixing it with the white of an egg, &c. which are the methods commonly practiced.—Dr. Cooper's Edition of Domestic Encyclopedia.

The Berkshire (N. J.) Advocate states, that a young lady of New York, who wore an ultra fashionable frock and pantalettes, being on a visit to her friends in New Jersey, was apprehended and carried before a Dutch Magistrate, on the charge of wearing man's apparel! The Goth fined her five dollars and costs, for the breaches of the statute in that case provided.

The number of revolutionary pensioners on the rolls, under act prior to 1832, is 11,034; invalid pensioners, 3,785.

The number of militia in the United States, according to the latest returns, is 1,345,116.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.
 A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammations of the membranes of the throat, and organs of the chest—bleeding from the Lungs, and as a preventive of consumption. It is purely a vegetable composition, consisting of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and permanent health. Hence it has been found exceedingly valuable in cases of general debility: also in Liver complaints, such as Jaundice, Rheumatism, as well as in the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, E. HOLMES, M. D. who was first led to its use by Congestive Effluvia upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.
 Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy, &c. Price \$1.50.
 Apply to S. O. BRADSTREET & CO. Agents, Gardiner, who are constantly supplied with the Medicine.

JAUNDICE BITTERS.

Positively or no Pay.
 DENNISON'S BITTERS of legitimate origin, emanating from no less a personage than the great Dr. Lettsome of London, and have been in successful operation in this country for more than twenty years. It is a spring medicine, which yields all its virtues to boiling water.
 The Jaundice is discovered by want of appetite, heaviness, oppression and dullness; at times an irritable propensity to sleep, and at others to great watchfulness; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a tendency to discolour and putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these symptoms, and in some cases alarming sensations, Dennison's Bitters are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a single drop of water infused in the medicine. It is particularly serviceable in habitual constiveness, and to an oppressed and weak stomach—it is the most natural vermifuge, and may be given to children, with the greatest safety and effect; it is extremely serviceable in all seasons, especially on the approach of warm weather, when by the use of this remedy the stomach is fortified, digestion promoted, and a free perspiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, carrying the blood and invigorating the whole system.
 Persons laboring under the above mentioned ailments, subject to these complaints; all therefore in such a situation, though not immediately aware of its importance, would act wisely by securing a continuance of health by means of this generous stomachic, as well as expelling and non-vivants, who wish for a delicious and delicate preparation for the appetite, the best companion at the festive board.
 These bitters are sold wholesale and retail—and for exportation, by the proprietor in London, and F. G. COOK his agent, Augusta, Me. and B. SHAW & CO. Gardiner.
 March 21—2a

Parley's Magazine.

TO PARENTS, TEACHERS, SCHOOL COMMITTEES, and all who feel an interest in the improvement of Youth.
 IT is not quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, every where, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its instructive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of the teacher bidding them to lay aside, for a few days, the classic book which they have read over and over, perhaps twenty times, and read the pages of Parley's Magazine. The demand for the work, to be used in schools, is rapidly increasing.
 Encouraged by such unexampled success, the Publishers have resolved to render it still more worthy of so liberal a patronage; and not to remit their exertions till they see it introduced into families and schools, throughout the whole length and breadth of the United States.

In this view they have secured new aid in the Editorial department. The late Editor of the Juvenile Rambler, who, in addition to his qualifications as a writer for the young, has the advantage of many years experience as a Teacher, will henceforth assist in conducting it.

We propose to present, in the progress of each volume, a great variety of interesting and important topics, all natural history, and the following:

- I. Natural History—Of beasts, birds, fishes, reptiles, insects; plants, flowers, trees; the human frame, &c.
- II. Biography—Especially of the young.
- III. Geography—Accounts of places, manners, customs, &c.
- IV. Travels and Voyages, in various parts of the world.
- V. Lively Descriptions of the Curiosities of Nature and Art—in each of the United States, and of other countries.
- VI. Lessons on Objects that daily surround Children in the Parlor, Nursery, Garden, &c. Accounts of Trades, and Employments.
- VII. Particular Duties of the Young—to Parents, Teachers, Brothers, Sisters, &c.
- VIII. Bible Lessons and Stories.
- IX. Narratives—Such as are well authenticated—Original Tales.
- X. Parables, Fables, and Proverbs, where the moral is obvious and excellent.
- XI. Poetry—Adapted to the Youthful capacity and feelings.
- XII. Intelligence—Embracing Accounts of Juvenile Books, Societies, and Remarkable Occurrences.

Many of these subjects will be illustrated by numerous and beautiful engravings, prepared by the best artists, and selected not only with a view to adorn the work, but to improve the taste, cultivate the mind, and raise the affections of the young to appropriate and worthy objects. We would make them better children, better brothers, better sisters, better pupils, better associates, and, in the end, better citizens.

We beg the friends of education—especially parents and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely, but let them be taught to study them. What can be more rich in valuable materials for instructive lessons than a good engraving?

After this brief explanation of our principles and purposes, we ask the co-operation of all who receive this Circular. Will you aid us, by your influence in this great avocation of mind and character in the rising generation? Will you assist us all in your power, in our endeavors to introduce to American schools, and parlors, and firesides, the stories and lessons of Parley's Magazine?

Every single number of the new volume will have a strong paper cover, abundantly sufficient to preserve the work in good order for binding, and for use in schools.

The yearly subscription being but one dollar, our friends will perceive the impracticability of keeping open so many thousand accounts. It is therefore indispensable that we should require payment always in advance.

Two numbers more will close the first year, and we now give this notice that all who desire to continue the Magazine, may signify their intention by a seasonable advance for the second year.

If any of the subscribers should not receive all their numbers, they can request the Post Master to notify us of such as are missing, and they shall be sent again free of charge.

TEN CENTS PER COPY OF POSTAGE, and for distribution, we will deliver at any Post Office in the United States, free of postage, 100 COPIES to one address for ten dollars remitted to us without cost.

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